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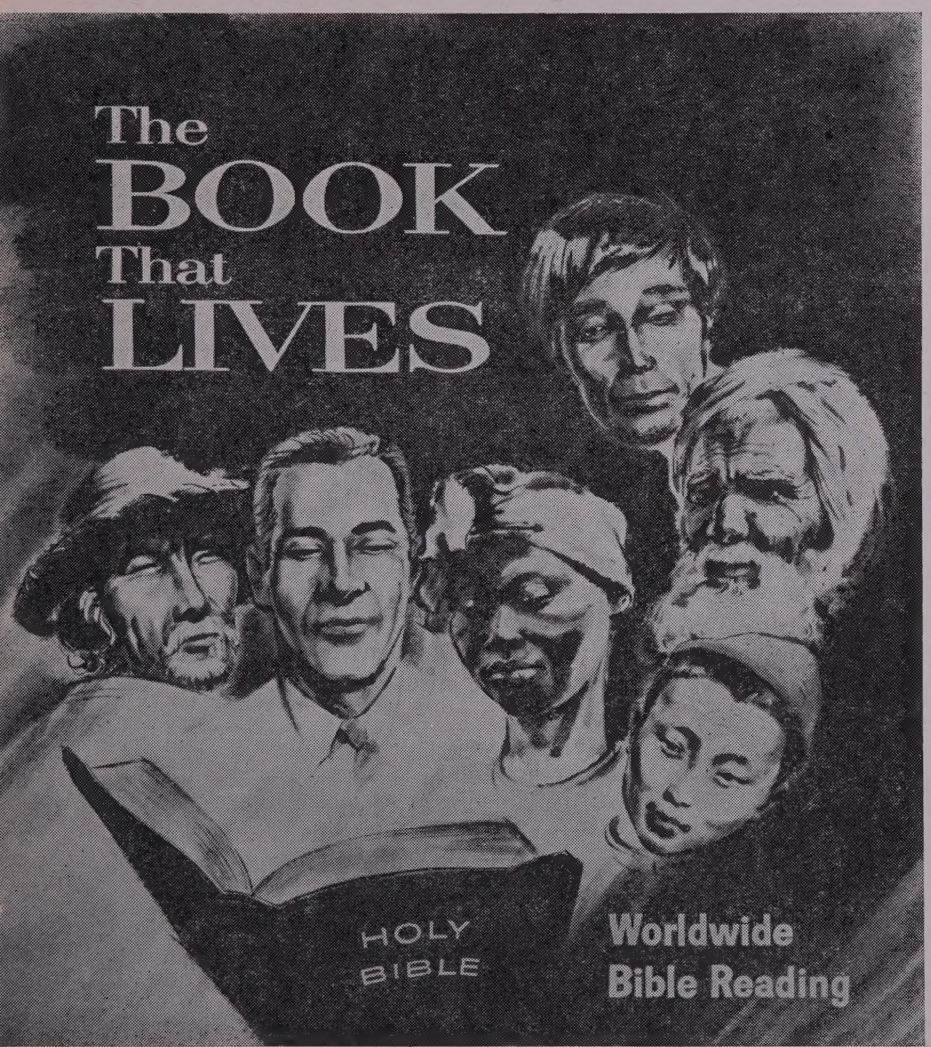
LEVEL ONE

NOVEMBER 25, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



NORTH AMERICAN INDIAN MISSIONS

Dwight Wiebe—REDEMPTION OR RETALIATION

in this issue

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of things to come

Nov. 27—Thanksgiving Day, U. S. A.
Nov. 30—First Sunday in Advent
Dec. 2-5—Council of Boards, Newton, Kansas.
Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 46**

editorials

EVANGELISM—WHERE NEEDED? Perhaps the reason we have not been more effective in evangelizing the world is because we have not been more successful in evangelizing ourselves. We feel good when surveys state that more than ninety per cent of the American people claim some kind of church connections. We are active in rebuilding our church edifices. We have lots of committees. We like our church kitchens, our public address systems, our comfortable pews, the fine organ music, and short snappy sermons. We are religiously comfortable and enjoy meeting like-minded friends in a pleasant worship service. But do we worship comforts and conveniences more than the Creator himself?

We are so easily satisfied with the FORM of godliness that we lack the POWER of it. We believe in the art of good feeling. We enjoy nice soothing sermons (as if real sermons were meant to be ENJOYED!) Then, with a faint emotional glow, we go our way without that glow ever bursting into a consuming fire.

For years we have studied the evangelistic possibilities in "heathen" lands; now we had better turn to the much harder and more costly task of evangelizing ourselves. We have professed a mild concern for the sinful man who rejects Christ; now let us become really concerned about our own sinful, selfish selves. Why not concentrate on bringing ourselves into first-hand encounters with God? There could be small prayer cells, concern groups, Bible study classes, testimonial meetings—all searching and sharing. This could result in such a deepening of the spiritual life of the individual that a mighty new power would be brought into the church.

If we are seriously concerned about evangelism, the place to start is with ourselves. If the divine spark really ignites here, how large a fire that spark would kindle!

THANKSGIVING—TO BE CONTINUED The Thanksgiving season should be like the school commencement: not the end but only the beginning of larger living. It should be a time when our hearts are so kindled with gratitude to God that they keep on glowing until the whole life is an expression of thankful appreciation which beams out on everyone within the radius of our lives.

Then the active love of God shifts from mere thankfulness for ourselves to a real outgoing concern toward all men. Are there those in need? Out of our gratitude we share with them. Are some discouraged with life? Our radiant thankfulness for God's kind of life becomes infectious as they feel its power. Are some in deep trouble? We who have experienced how God shares our burdens express our gratitude by sharing the sorrows of others and pointing them to the Great Physcian.

Let Thanksgiving Day be more than a big feast—and then a big sigh. Let it be the sharpening of a renewed awareness of the greatness and goodness of God that affects all our living and lays hold of the lives of others. "Praise God from whom all blessings flow" and share those blessings with others.

Respect Of Persons

*Frank G. Ward**

THE Greek word in James 2:1, translated as "respect of persons" (KJV) or "show partiality" (RSV), seems to carry with it the idea of mistaking a mask for the actor behind it. Most of us are familiar with the grotesque masks, with mouths turned up for comedy or turned down for tragedy, used by the Greeks in their theatrical performances. "Respect of persons" suggests distinguishing an individual by some extrinsic property he possesses rather than by what is essential to his character. It means to decide for or against someone on the basis of some circumstance which ought not to have been considered in the first place.

Such action, according to James, is incompatible with the Christian faith. In order to emphasize this, he paints the picture of two visitors to the assembly or place of worship —one rich, one poor. Neither the gold ring and fine apparel nor the "vile" clothing ought to have been considered by the members of the assembly. To consider these things, James points out, involves three basic wrongs, independent of any dishonor done to the poor man.

Hypocrisy

The first of these is in verse 4a. Those who show partiality are "partial" in themselves (KJV), or "make distinctions" among themselves (RSV). Translation is difficult here, and there are two major ideas possible. Either the wrong is that of a hypocritical attempt to divide allegiance between God and the world, or it is a wavering and departure from the true Christian faith.

The second wrong is found in 4b: those who show partiality become "judges of evil thoughts." The meaning seems to be that such persons show themselves to be judges, with wrong or sinful motives behind their actions.

Thirdly, as seen in verses 5 through 7, they are flattering their own oppressors and reverencing those who blaspheme the name of Christ—evidence of a fundamental disloyalty to their Lord.

Serving Self

Underlying all three of these wrongs, however, and at the very root of each, is a kind of misplaced self-love. Inherent in the act of showing partiality to the man with the gold ring is the desire to do what the self considers is best for the self. The individual whose life is centered about the self caters to those people whom he feels can benefit him in some way—either by doing something *for* him, or by refraining to do something *against* him.

One need not look far to discover that the business of "respecting persons" has suffered no recession in the twentieth century. Indeed it is standard procedure all along the line from family (where Junior must take care not to offend great-aunt Sarah because "she has money") to nation (as witness the satellites of Russia and the United States).

On occasion there have been questions raised regarding the attitude which James (and other New Testament writers) holds with reference to the rich. One must remember, however, that James is not saying all rich men are sinners, nor all poor men saints. He is indicating that generally this was true in his day. To become or remain rich in an oriental society of the first century meant, in the majority of cases, that such an individual was engaged in activity which was at best unethical. To this can be added that the poor were so poor and so oppressed that they were open to few of the many temptations which faced more prosperous individuals.

Free To Sin

In a democracy such as ours, however, freedom and equality seem to be extended, in a sense, even to the area of sin. That is, the poor have equal opportunities with the rich. Their rights are equal, and by banding together they have made it possible to become oppressors themselves.

Economic status is not the only nonessential characteristic for which men judge others. The color of one's skin is of supreme importance in many areas of our country, north as well as south. And it is only of late that "eggheads" have received anything but jibes.

Misunderstanding and Fear

Respect of persons—to mistake the external for that which is internal — goes on every day. To a large extent the Christian finds himself caught up in its subtleties. He takes his part all too actively in oppressing this group, taking advantage of that . . . catering to some and ridiculing others . . . passing immigration laws against some, zoning ordinances against others. Just as the world does, he categorizes people: all Mexicans are lazy, all Hebrews are avaricious, all Negroes carry razors, and so on, ad infinitum.

We do not understand people who are different from us in culture, color, intelligence, or any one of a hundred ways. And what we do not understand represents a threat to the self; therefore we fear. In order to hide the fear, we very often turn to hate. But again, underlying all this is our misplaced self-love. We fear for the self, and rather than trust God, we will do what we deem necessary for the survival of the self.

The church and the world are not simply two aspects of one body. They are two distinctly and completely separate bodies. Therefore a certain position held by an individual in the world—be it high or low—does not presuppose similar status before God. Within the church her own principles and standards apply, not those of the world.

*Pastor, Eden Church, Schwenksville, Pa.

The Challenge today of

North American Indian Missions

QUITE recently an Indian American came to a mission church for religious instruction and indicated his sincere desire to become a Christian and a member of Christ's church. In the mind of the missionary to whom he came, there was one formidable barrier: the man held a top position in the Native American Church, a pseudo-religious cult which mixes the ceremonial use of peyote, a narcotic, with Christian forms of worship such as the Lord's Prayer.

Around the same time, the child of churchgoing Indian parents died and was given a Christian burial. On the fourth day after the funeral the bereaved parents, following old tribal tradition, placed food on the grave that the child's spirit, having now come out of the grave, might be sped on its journey.

Meanwhile, church attendance suddenly took a sharp dive at another mission. A ceremonial dance was being held, in which both professing Christians and non-christians participated, and which attracted Indians and tourists from all over the reservation and beyond.

Emphasis on Ritual

These three 1958 incidents illustrate among other things the tendency to combine Christian forms of worship introduced by missionaries with centuries-old Indian rituals. This is due in part to the fact that Indian Americans have always been monotheistic, worshiping the Great Spirit, the Maker and Creator of all, though they may also believe in many spirits, both good and evil.

As a result, some church members tend to feel they are worshiping God whether they sing a hymn of praise or participate in the Sun Dance, that they honor Christ whether in observance of the Lord's Supper in Sunday morning worship or in a kind of similar ritual involving the narcotic peyote brew, and that it is not inconsistent to place upon the walls of their homes both pictures of Jesus and Kachina dolls which carry petitions heavenward.

Because ceremonies and rituals have always been important in the Indian American's culture, he is apt, sometimes, to receive the forms of Christianity without seeing the all-importance of the basic beliefs which the forms express.

Rejection

That Indian American church members find it difficult not to participate in tribal ceremonies is not surprising in view of the fact that an Indian who becomes a totally committed Christian must reject much of his own cultural heritage, thus offending family, relatives, and friends; and in the future refrain from attending tribal social events which are bound up with the old religion. It is no wonder that many Indian young people, on the verge of accepting Christ as their Savior, hesitate to take the final step which would cut them off from the rest of their world. Actually, although the Christian Indian American lives in a "Christian" country, he has more in common in some respects with the Japanese convert, whose life prior to his conversion was almost wholly prescribed by a pagan religion and who after conversion finds that he has become a pilgrim and stranger.

There are other difficulties in the way of the Indian American's acceptance of Christianity. One is the Indian's bitterness toward the "white" man, based on a long history of unjust and inconsistent treatment and on present day prejudice and discrimination. He blames the white man, too, for the introduction of liquor and the disrupting influences of modern society. Family life has been weakened, and many values which were good in the context of tribal life as it used to be, now seem more like hindrances as the Indian adjusts to American life.

Help in Adjustment

Can the Christian church help Indian Americans to adjust to a changing world? It believes that it alone can do this in the best way. And only the church can save "white" or Indian alike from temptation and sin, and can help the Indian American to see his Maker and Creator with vision unclouded by supersittion.

For seventy-eight years Mennonite missions in Oklahoma (1880), Arizona (1893), and Montana (1904) have endeavored to serve Indian Americans and witness to the saving power of Christ. The work has of necessity included reducing the language to writing and translation of the Scriptures, a monumental task in itself. This was accomplished for the Cheyenne language by the work of Dr. Rodolphe Petter.

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Oklahoma

Oklahoma has seven mission stations among the Arapaho and Cheyenne Indians: Canton, Clinton, Fonda, Hammon, Longdale, Thomas, and Seiling. Sunday morning services are also held at Concho and in the Concho government school. Missionaries August and Esther Schmidt, with pastor Ralph Littleraven, serve the Canton and Longdale churches, of which Canton is the largest, and minister at Concho. In May of this year twenty-one were baptized, and summer Bible schools were well attended. Ten years ago the Longdale church hosted the first Mennonite Indian Young People's Retreat; this year fifty-eight young people attended the annual retreat at Roman Nose State Park. Church attendance at Canton, the only Arapaho church, is occasionally reduced because of tribal celebrations, though the church has, too, its staunch Christians. While drunkenness and immorality are ever present problems, there continues to be transformation of lives responding to the gospel as God changes people.

Missionaries Herbert and Bertha Dalke serve the Clinton and Thomas churches with Indian pastors Guy and John Heap of Birds. Attendance and interest at Clinton is good, vacation Bible schools reach many, and women's mission meetings have recently begun again. Hospital and jail visitation is an important part of the missionary's work. The Thomas church is less well attended; however, there is a group of junior age young people showing interest in the church. In both the Clinton and Canton areas the Nazarenes and Southern Baptists are active, both in witnessing to non-Christians and in proselytism of mission church members.

At the new Hammon church, dedicated this year, missionaries Norman and Mary Bartel, with Indian pastor Homer Hart, are serving while missionaries Arthur and Viola Friesen are on furlough. Hammon has twenty-six Indian homes, with a total population of 178, and with about sixty in the surrounding area. The services are well attended, and young people are active in church activities. At Hammon, too, attention of the Southern Baptists has been focused on proselytism of church members and their children.

Missionaries Mr. and Mrs. H. T. Neufeld are temporarily supplying the Seiling and Fonda churches, with able help from laymen such as Dan Allrunner. The Alfred Wiebes, who retired last June, had served in Seiling since the work was established. Here the temptations of the Sun Dance and peyote worship are strong. At present a permanent missionary couple is needed to serve Seiling and Fonda.

Arizona

Arizona has three main mission stations: Oraibi, Moencopi (post office address: Tuba City), and Hotevilla. At Oraibi stands the only Conference mission school for Indian Americans, a concrete block building of local sand which fits into the desert landscape. In the past, education and medical assistance were a much larger part of the North American Indian mission program. Today, with the national government providing schools and hospitals, churches put most of their efforts into evangelism. This has been a mixed blessing. The witness to non-Christians had a greater impact when the church seemed to be more concerned about *all* aspects of its children's lives. Today we need to show more concern for every area of the Indian's adjustment to American life.

Mission schools have in the past been instrumental in directing many to a Christian life, and the Oraibi Mission School aims to fulfill the same function. The mission school faculty includes principal Isaac Froese and teachers Katie Kehler, Aganetha Penner, and Erna Dirks. Missionaries Anna Baerg, Mr. and Mrs. P. K. Dirksen (now on furlough), and Mr. and Mrs. Albert Jantzen serve the Oraibi church. Vacation Bible school is also held at nearby Old Oraibi, the oldest continually inhabited village in the United States. Hopi Christians find it hard to resist tradition, and your prayers are solicited for both Indian Christians and workers.

Missionaries Mr. and Mrs. Herbert Peters serve the Hotevilla church and carry on a program of witness and outreach at Bacabi, two miles away. Here, too, village ceremonies often cut church attendance, and Indians on the verge of accepting Christ find that they lack the courage to take the step because of ridicule from their own people. Yet here and there is Christian growth and even the unexpected though prayed-for conversion and changed life.

At Moencopi, missionaries Mr. and Mrs. Henry Kliewer work in church and village. Jail visitation and services are a part of the ministry. Church attendance is good, though ceremonial dances continue. As is common to this work, there are evidences of both response and resistance; often the missionary is perplexed to know just how much Christianity is really taking root, as people take part in both Christian and pagan religious activities.

The most active denomination other than Mennonite in the area

Missionary Malcolm Wenger and Bible class, Busby Montana.

served by our Arizona missionaries is the Mormon. On the Montana mission field there is some proselytism of church members by the Four Square Church. The Catholic Church is also active there.

Montana

There are four Cheyenne mission stations in Montana: Lame Deer, Busby, Birney, and Ashland. Mrs. Rodolphe Petter lives in retirement in Lame Deer. Mr. and Mrs. Donavin Diller serve the Lame Deer church, which has a number of active organizations, such as Cheyenne Prayer Fellowship, Women's Christian Service, children's meetings, adult choir, and English Bible study. Laymen like John S. Timber and James Shoulderblade are active in church work, and missionaries envision the day when these churches will be guided totally by Indian leadership. At Birney missionaries Mr. and Mrs. Daniel Schirmer serve the church (the Schirmers are Hopis, formerly of Arizona). Broken homes, drinking, and fighting are a part of community life. Church activities include the annual vacation Bible school, youth work, and women's sewing classes.

Missionaries Malcolm and Esther Wenger, with the help of Indian coworkers, serve the Busby church, help in winter Bible school classes at various stations, and carry on some outreach work in Kirby. Recently all four churches have had joint fellowship. Alcohol continues to be a major problem. On the other hand, the churches are assuming more responsibility for their own church programs—a sign of growth and maturity. At Ashland, missionary Mrs. Laura Petter, who provides a home for Indian children, and Cheyenne Ike Shoulderblade serve the church. Attendance is sometimes discouraging, but vacation Bible school and winter Bible study reach both the churched and unchurched.

On all four Montana mission stations, as well as in Oklahoma and Arizona, Voluntary Service workers have helped to conduct vacation Bible schools. Such services are always welcome, and young people are encouraged to remember their home mission stations as they plan the summer of 1959. Teachers are also needed in the government schools nearest to our mission stations, as missionaries feel that every Christian influence counts in a long range mission program. Besides this, teachers can help teach a Sunday school class or in some other way contribute to the witness of the mission, thus adding to the church's effectiveness. The demand for long term and short term missionaries, teachers, and missionary-teachers never slackens—there is always a need somewhere.

Laymen who do not teach can also help. Parties of men from various churches are invited to contact missionaries about specific needs so that work projects can be planned. Painting, building, plumbing, and general repair are good subjects for work projects. To the missionary it seems that there are all too often a thousand and one things which must take his time away from evangelistic work unless Good Samaritans come to the rescue with their time and equipment. If the work group travels to Oraibi, it may also wish to bring a gift of food for the mission school.

Redemption or Retaliation

*Dwight Wiebe**

NEVER before has the world found itself living under the shadow of the cross as it does today. There was a time when the symbol of the cross represented love, sacrifice, and redemption. For nearly two thousand years the cross was a universal message which was accepted around the world, telling man of God's love.

If all this is true, how is it possible that today—in an age of scientific advancement — nation is afraid of nation, race is pitted against race, and the world finds itself divided into two camps—East and West—both prepared to destroy civilization in an effort to retaliate, so as to make impossible a victory for either side. Scientific research indicates that a major war of such proportions cannot be limited to enemy nations.

Total War

Suddenly the world has awakened to the fact that modern science has created a destructive force which has increased beyond man's moral capacity to harness it. On the horizon of every man's life is the shadow of the cross of destruction which is the result of hatred, violence, and the rejection of the power of Love as revealed by Christ, who accepted the cross and prayed, "Father, forgive them for they know not what they do."

The spirit of Faith has now given way to the belief that evil must be met with evil, and fear has become the determining influence in international relations. Are we aware of the fact that as we read this article, the United States Navy has its Seventh Fleet lying off Formosa equipped with atomic bombs for the purpose of destruction—destruction which would equal seventy times the total destruction of all the bombing raids in Europe during the last war? Should war come to the Far East, millions would never discover what happened before they would be annihilated into a Godless eternity. Millions more would continue to live, more dead than alive, breathing the air of radiated de-

*MCC 1-W VS Section

struction until death will have achieved its goal. Should there be those who survive this horror of death, the shadow of the cross of destruction will continue to move across their lives in the form of mutations in following generations as well as destroying the capacity of the earth to feed the hungry for years to come. Fear in the hearts of man has now taken control and their hearts have been turned away from the Spirit of the Lord.

Every born-again believer must choose for himself or herself which cross represents the love of Christ and the answer to the question of war—and this will demand identification with one cross or the other. The choice will not be easy or cheap and it will of necessity represent a way of life. Can we identify ourselves with the cross of Christ without accepting suffering and sacrifice? Is it possible for the church to serve both the cross of retaliation as well as the cross of redemption?

Does Calvary's Cross Mean Defeat?

Certainly there were those who believed that Christ's death on the cross meant the *end* to His way of life instead of the *beginning*. In the hour of suffering one of His twelve betrayed Him, another denied Him three times, and one continued to doubt even after He had revealed himself following His resurrection. Yet in John 16:32-33 we read the words of Christ which spell out confidence: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

This overcoming the world was never intended to be carried out by might or by power. And if God is for us, who can be against us? If love has failed in the past, it is because it has never been tried, rather than because it is insufficient.

Christ very specifically instructed His disciples as to what their task must be: the salt of the earth and the light of the world. There can be no doubt that God will hold us responsible should we fail in this great privilege of spreading the gospel.

Strange as it may seem, the government completely recognizes that the two crosses are two different ways of life. Both ways, lived out in sincerity, are equally respected; one is committed to the task of being a constructive force in America whereas the end result of the other is destructive.

Government and Church

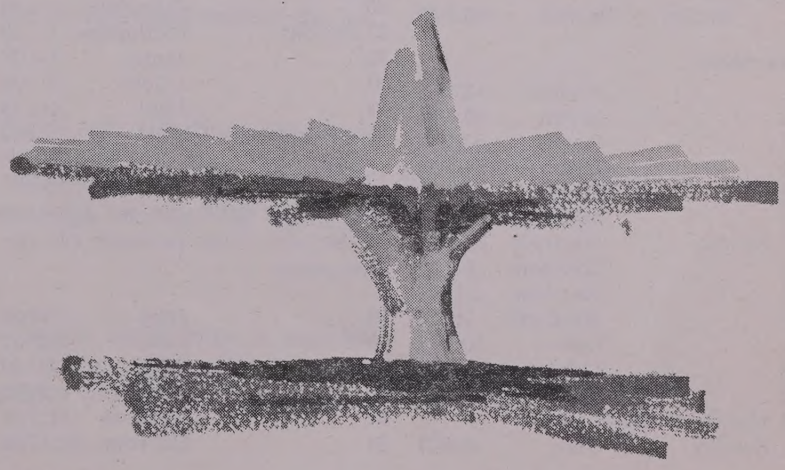
The United States government recognizes that it does not have first claim on a man's life. Therefore it has approved the Alternative Service program, whereby every young man having Christian convictions against identifying himself with the military forces may serve his government for two years in a positive assignment (1-W classification). The task of making these two years a meaningful Christian experience cannot be the responsibility of the government or Selective Service. The church must continue to carry a concern for its membership wherever they serve. Are we aware of the fact that our present 1-W program could be the church in action with the following spiritual potentials:

- An outreach of the church with a concern and compassion for the development of city churches and city missions.
- An opportunity to develop a concern for the unsaved.
- A time to demonstrate nonconformity with the world and a denial of self-interests.
- A demonstration of love in action, requiring consistent conduct.
- A rejection of materialism which would result in sacrificial service and contribute financially to the church mission and educational program.

[Some of the above-mentioned spiritual potentials are gradually being realized. Pledges of 1-W workers in Evanston, Illinois, are helping to support Peter Dyck in MCC. A Beatrice, Nebraska, 1-W man is discovering opportunities for spiritual ministry in the hospital where he serves. Other 1-W and VS workers are serving on the mission field in Congo, Formosa, Japan, and India, and still others serve in overseas Pax and relief work. Assisting real church needs in America is also an opportunity to show love, as one 1-W fellow is experiencing in interracial work at Woodlawn Church, Chicago. Ed.]

What About Tomorrow?

If we as the church will believe that Christ has first claim on our lives, if we will surrender our decisions to His Will, then I am confident that God will add His blessing to the work of our church in this age of grace. And in addition, God will give us a church twenty years from now with a heart of compassion — such as Jesus had, when He saw the multitude — should Christ tarry.



the reader says

Dear Sir:

I thought it would be of interest to Mennonites that the hottest political contest in Colorado centered around the issue of pacifism. The race for the U. S. Representative from Colorado, second Congressional district, was between Byron Johnson (D) and John Mackie (R).

Approximately ten days before the election, in a public debate between these two candidates, Mackie came up with the accusation that Byron Johnson was unfit for Congress because he was a pacifist. He based his decision on Johnson's membership in the Fellowship of Reconciliation. Johnson, in rebuttal, admitted openly that he was indeed a pacifist and proceeded to justify his position.

For the next few days page after page of the local papers was devoted to this case and pacifism. An entire section of "Open Forum" was devoted to letters on this issue. Included among the letters was one from a retired army officer indicating that it was time we elected a man like Johnson to office. The climax to the entire race was the election of Johnson, the pacifist, on November 4.

Gilbert Goering
Denver, Colorado

Worldwide Bible Readings

James Z. Nettinga

BUT here I have had time to think about the deeper things of the spiritual life. I'm writing you, Mom, to ask that you and Pop read a chapter of the New Testament each day. I will read the same chapter way across the other side of the world and I will feel, somehow, we are united, sort of joining invisible hands. And if I come back, the church and the Bible will mean more to us than ever in our lives."

When the tearful voice of the mother relayed this message over the phone and she then hung up before the Bible Society secretary was able to get her name, the mother did not realize that this letter would begin a program now known as Worldwide Bible Reading, sponsored by the American Bible Society.

"The Book That Lives," the theme for this year, gives added meaning to the program because it was just fifteen years ago that the longing for spiritual fellowship of this unknown marine on Guadalcanal started a chain reaction of Bible reading that now reaches millions.

November

27	Thanksgiving	Psalms	23:1-6
28		Psalms	27:1-14
29		Psalms	46:1-11
30	Advent Sunday	Psalms	103:1-22

December

1		Psalms	121:1-8
2		Isaiah	40:1-31
3		Isaiah	53:1-12
4		Isaiah	55:1-13
5		Micah	6:6-15
6		Matthew	5:1-16
7	Sunday	Matthew	5:17-48
8		Matthew	6:1-15
9		Matthew	6:16-34
10		Matthew	7:1-20
11		Luke	10:1-42
12		Luke	15:1-32
13		Luke	24:1-53
14	Universal Bible Sunday	John	3:1-21
15		John	3:22-36
16		John	14:1-14
17		Romans	8:1-39
18		Romans	12:1-21
19		1 Cor.	13:1-13
20		Ephesians	6:1-24
21	Sunday	Philippians	4:1-23
22		James	1:1-27
23		1 John	3:1-24
24		John	1:1-18
25	Christmas	Luke	2:1-52

For those who want to continue reading the Bible the last six days of the year, these passages are recommended.

26		John	1:19-34
27		John	1:35-51
28	Sunday	John	4:1-26
29		John	4:27-42
30		Hebrews	11:1-16
31		Hebrews	11:17-40

bookmarks

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE, edited by John Clover Monsma, 250 pp., G. P. Putnam's Sons, 1958, $3.75.

Scientists can still ask many more questions than they can answer using purely scientific methods. Who made protons, neutrons, electrons, and "atomic glue"? Who gave animals their instincts? Who arranged conditions on earth so that it could be populated? Why is man different in so many ways from animals? Why does man alone have a "God-consciousness"?

Some say it all happened by chance. But the forty recognized scientists who contribute chapters to this book find answers to their "First Cause" questions in the Bible.

Science probably will never prove absolutely whether or not there is a God. But, as the contributors to this book convincingly demonstrate, rank materialistic conceptions of the beginning of the universe are inconsistent with observed facts. It is reasonable to believe in a personal God as Creator and Sustainer of the universe.

There are tremendous odds (10^{160} to 1) against the accidental coming together of the essential elements to build up a complex protein molecule which would sustain life. Frank Allen, former professor of biophysics at the University of Manitoba, cites the Swiss mathematician, Charles Eugene Guye, who has calculated these odds.

Albert M. Winchester, professor of biology at Stetson University, says that his faith in God would not be shaken by a scientific creation of life. It would be by plan and not by accident and would only be another step in understanding the master craftsmanship of God.

The careful reasoning of this book will appeal to many scientifically minded readers.

Harold Peters

CORRECTION

The back page of the catalog of your Mennonite Bookstores carries the address North Newton, Kansas. This is in error and should be disregarded. Please mail your orders to one of the bookstore addresses on the front cover. The address of the Newton store is 720 Main Street.

Thoughts On Thanks Giving

By Marion Deckert

IT WAS early spring and the day was bleak and gray, the wind was raw, the trees were bare. In a tree there was a cardinal, red of coat, riding a swaying branch, and he was singing.

THE LABORER came tired home to his humble house, but while he had been laboring a thief had come and robbed him of his suit of clothing. And the next day was the Lord's Day; so the laborer rose up at his customary time and dressed himself in his work clothes and went to the House of God and sat at his place and worshiped.

THERE WAS a bright rushing mountain stream and it washed away the soil by a bend in its course. On the bank of the bend stood a lofty pine. Now the stream washed out the roots of the pine; so the pine fell down, but it fell across the stream and as it lay there a child came and mounted upon it and crossed the stream.

A MAN was plowing his field. And as he went up and down his field he thought of naught else but plowing his field.

A CERTAIN man was wroth with his neighbor. Now the neighbor was wont to pass over this man's land to reach his place of labor, but the man forbid him to pass over the land. So the neighbor must needs walk around the field. And when he was on its farther side, he had not thought of the going round neither did he remember it.

A FATHER and mother came to church and with them they had their young son. As the parents sat down they discussed the week's happenings with their neighbors in hushed tones. But the young child sat in fixed silence gazing at the large window, and the window was a picture of Christ.

WINTER CAME and the winter winds blew. Now a certain poplar, old and lofty, was blown over by the storm. After winter, spring came in its time and the upright branches of the poplar became green.

*A Thanksgiving Prayer**

Out of our abundance, lead us to sharing

Lead us to see the naked of the world,
Those whose coats are torn and ragged,
Those whose feet become blue with cold on a winter morning,
Whose nights are sleepless because they are so cold,
Who could use a share of our overstuffed closets.
Help us to remember the hungry each time we sit back with full stomachs.
Make us aware of the many children whose only meal may be that scavenged from the garbage cans of the rich.
Lead us to the starving of the world.

Out of our complacency, lead us into awareness

Show us the aloneness of the oppressed who get no sympathy from those around them.
Help us to feel the plight of the outcast and share with them the warmth of our hearth.
Lead us to the bedsides of the sick.
Give us courage to seek the men and women in the prisons—
Not only those prisons with thick walls and barred windows but those of the spirit and mind.
Show us the needs of the lonely, the sick, the imprisoned.

Out of our ingratitude, lead us into gratitude

Give us gratitude for the abundance which we may share with others,
For the means with which to send our abundance to the needy.
Lead us to be grateful each time our path crosses that of the oppressed,
So that our hands may reach out to clasp theirs in Christian love.
Lead us to feel grateful that our health may be the means which enables us to help the sick.
May we be grateful that our freedom can be the channel by which the imprisoned may be brought to freedom in God.
Amen.

New Fronts in Pax

"Pax," says an MCC folder, "has become a Mennonite and a refugee's word for 'hard work toward peace' " . . . a Mennonite word because through it conscientious objectors to military service can witness to God's love while they serve the needy; a refugee's word because many grateful people can testify to the physical and spiritual benefits brought them by Paxmen overseas.

What Paxmen actually do varies according to country and need. Units in Germany are constructing concrete block homes for refugee communities, and a unit in Austria is readying the Karlsschule for occupancy the next school year. Though Paxmen are still needed for construction in other places (three Paxmen, for example, will be going to Vietnam to help with hospital construction), building projects in Europe will come to a close in 1959 as projects are completed and opportunities open elsewhere. Pax units in Europe will still exist, however, to minister to other urgent needs.

A new kind of relief witness is now developing, in which personnel, equipment, and agricultural know-how can be used to help people who have low living standards and the potential to raise them. Agricultural assistance given by Pax units in Greece is both successful and much appreciated, and could be expanded if more funds were available. The same kind of thing needs to be done in other countries, for people would rather know how to make their own living than exist on handouts.

Projects similar to those in Greece are envisioned as possible Pax services for countries like Italy or Spain. More Paxers will be going to South America in the future, possibly to serve in an agricultural project in the Paraguayan Chaco. Such a project would be the third in South America, as there are already Pax units in Peru and Paraguay helping to build roads.

More Paxers will also be going to the Middle and Far East. Four will be added in Korea: two for the agricultural farm and orphanage and two for special work in Pusan. Two others will be helping with Hong Kong material aid distribution, and three will work on a Vietnam building project.

Still in the planning stage is a unit for West Pakistan. Two to six men can be used for refugee resettlement, clearing and leveling land, well digging, home construction, and distribution of U. S. surplus commodities and other relief supplies.

*Lois Duerksen Deckert is the author of this prayer. She and her husband, Marion ("Thoughts on Thanksgiving") live in Chicago where he attends the University of Chicago Divinity School. Lois is a former editor of Mennonite Youth.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

Special assignments with Mennonite missions or other church groups are also a part of the Pax program. General Conference Mennonite personnel in Missions Pax now include six in the Belgian Congo, one in Formosa, and one in India. Another Paxman will head for Japan in December. A Pax worker in the planned West Pakistan unit could be loaned to Church World Service, headed in Pakistan by Dwight Swartzendruber, former MCC worker in Europe.

While all kinds of men are needed for the Pax program, special skills are most welcome. Not only will men be needed for construction work, but people skilled in carpentry, agriculture, and mechanics, for example, can make a unit very effective. It has often been said that a missionary can use everything he has learned on the mission field, from getting a car to run or laying brick to communication in a foreign language or making contacts with government officials. In the same way, any knowledge and skill that a Paxman can acquire before his term of service will serve him in good stead in some area of the Pax program.

Besides Congo, Formosa, and India, General Conference Mennonite Paxmen are now serving in France, Germany, Austria, Switzerland, Paraguay, Peru, Greece, Jordan, Korea, Hong Kong, and Vietnam.

If you are a conscientious objector to military service, and would like to witness for Christ by working for peace overseas, consider Pax. For further information write to Leo Driedger, Board of Christian Service, 722 Main Street, Newton, Kansas.

Facts in this article courtesy of Robert Miller, associate secretary, MCC Relief Section.

Fifty-two Cents and a Letter

UP IN Saskatchewan, where the gravel roads stop, a few miles out of Carrot River there's a two-room schoolhouse named "Blue Jay." Here twenty-two children met for five days of vacation Bible school. They came morning and afternoon, as regularly and as promptly as little clocks. Eight were studying about boys and girls in other countries.

The teacher's book suggested a project to go along with this study, to make it more meaningful. But to these eight boys and girls pocket money was unheard of. Their parents were mostly farmers who pitted their strength against the bush, forced it a little farther back, and then seeded a few more acres. So I hesitated. How could I ask these children, who lived so simply, to give?

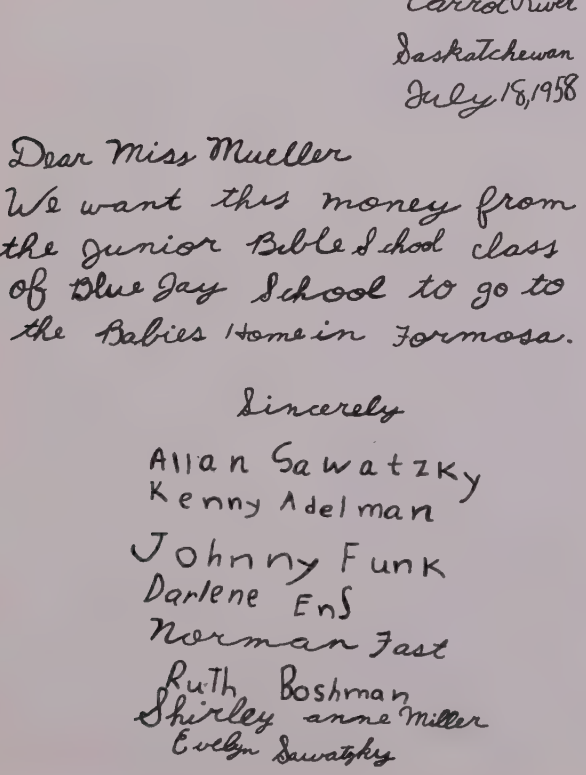
But Monday evening, after the first day of school, I shaped the little African hut design into a bank, and on Tuesday I popped the question.

"How would you kids like to have a project? We could bring as much money as we wanted during the remaining four days of Bible school to this bank. Do you have any ideas as to where you'd like to send it?"

One of the little girls burst out with, "We know a lady that used to work at the Babies' Home in Formosa. Let's send our money there." There followed a buzz. Where was Formosa? Why were so many babies in one home? Were they little babies? Did they have black hair like Japanese people?

The idea caught like fire. "I have twenty cents saved up at home," exclaimed one boy as the application of the project to him struck. "I have twelve cents," added another.

Each day someone in the class reported our progress. By Friday afternoon we had fifty-two cents, and after much painstaking penmanship we had a letter to accompany the money. Later I traced the letter. It had become the witness to a miracle that I didn't want to forget.—M.T.


Carrot River
Saskatchewan
July 18, 1958

Dear Miss Mueller
We want this money from the Junior Bible School class of Blue Jay School to go to the Babies Home in Formosa.

Sincerely
Allan Sawatzky
Kenny Adelman
Johnny Funk
Darlene Ens
Norman Fast
Ruth Boshman
Shirley anne Miller
Evelyn Sawatzky

our schools

MEMORIAL HALL SERIES

Opening with a program by the Gay Tyroliers from the Austrian Alps on Nov. 25, the current Memorial Hall Series at Bethel College will also feature the Hon. Ernest Gruening, senator from Alaska; Nicolas Slonimsky, composer, pianist and lecturer, and Hall Holbrook, impersonating Mark Twain. A fifth bonus program may be added later.

The program of the Tyroliers will present the authentic native culture of their alpine region with spirited folk songs, yodeling and folk dancing. Ernest Gruening, "senator-elect" from our forty-ninth state and governor of Alaska from 1939 to 1953, will discuss Alaska generally: its peoples and customs, its resources, history, and prospects for the future when he comes Jan. 17.

Pianist, composer and author-lecturer Slonimsky entertains as he lectures on various musical themes and developments. He will be on Memorial Hall stage Feb. 12. Hal Holbrook, who will present an evening of Mark Twain on March 10, created this characterization some ten years ago and has since appeared on the Ed Sullivan and Steve Allen shows as well as on Wide, Wide World. An authority on Mark Twain, Hal Holbrook's impersonation brings back the stage presence of one of America's great entertainers.

J. Lloyd Spaulding of the Bethel College faculty is chairman of the Memorial Hall Series Committee.

PLAY GIVEN

Bluffton College selected *The Silver Chord* by Sidney Howard as the first all-college play. It was presented Nov. 14-15 in Founders Hall. Parts were acted by Mary Margaret Younkman as the mother, Abie Mast and Gary Yoder, her two sons; Joan Benedict, and Partricia Gross, the fiancee and wife of her sons.

Professor Dale Dickey directed the play "in the round," with the audience seated on all sides of the stage.

LABORATORY SCHOOL

On Nov. 13 members of the Ohio Student Educational Association traveled to Columbus to the University Laboratory School. All classes from grades one through twelve were visited. In the junior and senior high school classes the "core" class was observed, in which a central theme is used in teaching all the various subjects. In the elementary grades the "unit-of-work" approach was employed, which is basically the same thing, used to the degree possible with elementary students, changing the theme several times throughout the school year.

Members of the Home Economics Club were invited to attend the Northwestern Ohio College Home Economics Club Conference at the University of Toledo on Nov. 14.

HYMN APPRECIATION

Former students of Canadian Menn. Bible College would probably agree with us that the chapel and other devotional periods are the most memorable parts of college life. Mr. Wiebe has in his message tried to stimulate an appreciation of the great hymns in us. His message on Friday dealt with Worship. He emphasized the fact that worship is a response to God and that a blessing is lost when the worshiper is not prepared to concentrate and participate in every part of the service, the hymns and prayers as well as the sermon.

"It was a sermon in itself to see the sick and the crippled people with such smiles on their faces," was the impression of one student after a Sunday morning service at Bethania Old Folks Home. "I learned thankfulness," said another after singing at one of the Convalescent Homes in the city. These institutions are both visited once a month by service groups. Service such as this is a vital part of our Bible training.

MCC news and notes

MEAT CANNING

From Kansas, portable canner operators John Ruebke (Pretty Prairie, Kan.) and Maurice Slagel (Hydro, Okla.) write: "We started the 1958-59 season Nov. 3 at Buhler, by canning 1,913 cans. It was Buhler again on Tuesday, but this time we canned 3,328 cans although it took us till 3:15 a.m. Wednesday to do it. Then later Wednesday morning, about 6:45 a.m. we drove to Inman, set up the canner and canned 2,280 cans, working till about 11:30 p.m. On Thursday we went to the Hutchinson area. We canned 2,707 cans for the Hutchinson group on Friday, then drove to the Yoder community where we canned another 2,230 cans on Saturday, finishing about 8:30 p.m. Back to Newton for Sunday, and up at 4:30 a.m. Monday morning to go to Hillsboro. We'll have about 10,000 cans to do this week so should keep jumping again for a while. Total number of cans the first week is 12,458.

"Everything is going swell with us, even though we've been rushed and overworked. It's sort of fun to be back in the greasy, sticky routine of canning once again [this is John's second year on the canner]."

PROTESTANT EDUCATION

AUSTRIA — A World Council of Churches news release states that the only protestant teacher training college in Austria, which was nationalized by the Nazi regime in 1938 and completely closed after the war was over, has been reopened in Burgenland. In Austria's schools the percentage of protestant teachers is much lower than the percentage of protestants in the population. In addition to the protestant college there are fifteen Catholic and fourteen state teacher training institutions in Austria.

MCC is assisting protestant Christians in Austria by supplying a team of Paxmen and matron to help rebuild a protestant school in Vienna. Popularly referred to as Karlsschule because of its location on the Karlsplatz square, this building is slowly nearing completion. It is hoped that the fall of 1959 will see it in operation, with approximately 35 rooms accommodating some 640 students from six to four-

teen years of age.

Two work camps, sponsored by Brethren Service Commission and Mennonite Voluntary Service respectively, brought the total number of workers this summer to almost sixty. At present about twenty men and two matrons comprise the Vienna unit, half Mennonite, half Church of the Brethren.

IN BRIEF

• Gwendolyn Grant Mellon, wife of Dr. William L. Mellon who established Hospital Albert Schweitzer in Haiti, is the first recipient of the Elizabeth Blackwell Award for "outstanding service to mankind." The 75-bed hospital, which was completed in 1956, ministers to the needs of thousands of people who were without medical assistance. An MCC-VS unit of eight nurses and laboratory technicians serves at the hospital since early spring.

• From the Migrant Unit in Huron, California, Dwane and Arlene Klassen report an active program of Bible study for children of migrants, supervised activity for teenagers, and home visitation. They feel that additional workers will be needed if closer contact with individual families is to be established.

• On Oct. 25, Jacob M. Klassen, recently appointed MCC director in Korea, writes: "It is exactly one month today since we stepped on Korean soil. September and October are beautiful months in Korea. The rice crop is the best in years; the harvest has just begun.

"Our first month has been devoted to general orientation. Every morning Katherine, Dan Roth, and I have a one and a half hour Korean language lesson. Korean is a difficult language to grasp. The alphabet is relatively simple but the consonants and vowels are spoken so differently from those in English. Last week I toured the Vocational School at Kyong San. I was much impressed with the immensity of the job being done by the Brunks and the Voths. On Oct. 1 Katherine took over from Ruth Keim the duties and responsibilities pertaining to the household of the unit. We are fortunate in having good domestic help who make her work more pleasant." [Jacob and Kathering Klassen (Steinbach, Man.) and Paxman Daniel Roth (Orrtana, Pa.) are the three latest additions to MCC personnel in Korea. Ed.]

jottings

GUEST C. E. PROGRAM

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: The Mary-Martha Circle had their annual mission program Oct. 3. Guest speaker was Kathryn Rupp, missionary to Guatemala. Oct. 12 Mr. and Mrs. Henry Rupp and Mrs. Peter Heinrichs were received into our fellowship as members on confession of faith. In the evening the Immanuel Church of Delft presented a stimulating C. E. program in song, reading, and sermonette. On the following Sun. evening Gene Bryant and family, missionaries to French Equatorial Africa, spoke and showed interesting slides and curios. Mrs. Bryant is the former Mildred Schultz, a daughter of Pastor Albert Schultz, who previously served our congregation — Willis Linscheid, corr.

MISSIONARIES SPEAK

WILLOW CREEK CHURCH, PASO ROBLES, CALIF.: On Mother's Day Sun. our Y.P.C.E. invited the parents to their meeing and served refreshments. May 2-4 our young people went to Camp Ocean Pines, Cambria, for a fishing trip Sat. and services Sun. Pastor Galle served us in an impressive service June 1 at the dedication of eight little children to the Lord. Vacation Bible school was held June 16-27. Shortly after, some of the teachers went to Cambria to conduct Bible school there. Arthur Keiser, missionary from Colombia, S. A., spoke to us of the work with the children at that place and showed pictures Aug. 10. Elizabeth Foth gave a stirring report of New York work on skid row July 27. Aug. 18 Mrs. Alfred Habegger told of the response among the Cheyenne Indians. Mr. and Mrs. Bernard Thiessen, missionaries from Japan, spoke at the Calif. Family Retreat. Also serving were D. D. Eitzen and H. B. Schmidt. F. F. Jantzen, our retired minister, is in a wheel chair residing at a Mission Home in San Jose, Calif. In spite of his illness, his mind is clear and active. Carrie Dueck Porter, one of our members, and her husband, Chuck Porter, are going in Nov. as missionaries to the Upper Amazon, Peru, S. A. A baby girl was born to them recently. M. J. Galle is serving us faithfully as supply pastor and we are so grateful for all he is doing for us—Corr.

SONG FESTIVAL

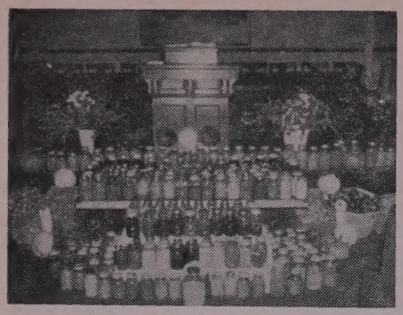
UNITED MENNONITE CHURCH, VINELAND, ONT.: The fifth song festival of the choirs of the united Mennonite churches of Ontario was held in the Eden Christian College auditorium at Niagara-on-the-Lake Oct. 26. William Dick of Toronto was the speaker, stressing the significance of music sung to the glory of God rather than music of a competitive nature at an occasion such as this. Hugo Hildebrand, director of the Ailsa Craig Boys' Farm, and Henry Neufeld, VS worker there, visited us Nov. 2 and told of the work there by the MCC in a progressive rehabilitation program carried on by fourteen staff members. The farm houses twenty boys. Recreation and educational facilities are provided on the 135-acre farm. —Herta Fransen, corr.

GINGERICH TALKS ON JAPAN

WAYLAND CHURCH, WAYLAND, IA.: On Sept. 27 Anna Marie Peters, returned VS worker among migrants near Utica, N.Y., spoke at our morning service. In the evening the film *God's World in Man's Language* was shown. Sept. 7 a daughter was born to Mr. and Mrs. Ed Wagler and a son to Mr. and Mrs. Robert Hesseltine. At the Sept. 10 Dorcas meeting, the ladies packed and sent 184 pounds of used clothing and nine of new to MCC. Sept. 21 Vincent Harding of Woodlawn Church, Chicago, brought the morning message. Sept. 22 a reception for Wayland schoolteachers was held at the high school auditorium, sponsored by Methodist and Mennonite churches. On Oct. 6 adult education classes met at the high school. Pastor Nunemaker is teaching Church History, based on the Book of Acts. Oct. 12 Mrs. Marcus Bach gave an illustrated talk of a trip through Soviet Russia. Oct. 16 Young Mission Workers met at the church. Oct. 20 Melvin Gingerich gave an illustrated lecture on their two years' stay in Japan and other Far Eastern countries. Oct. 22 was the Men's Brotherhood meeting, at which Duyane Herschey was elected president. Oct. 26 Norma Messe and James Meyer were married at the church. — Mrs. Lillian Wyse, corr.

HARVEST HOME FESTIVAL

TOPEKA CHURCH, TOPEKA, IND.: Harry Yoder, Bluffton College, gave the morning message Sept. 28. The following officers have been elected for the W.M.S. organization: pres., Mrs. Maurice Yoder; vice-pres., Mrs. Forrest Ream; program chairman, Mrs. Vesta Slagel; vice-chairman, Mrs. Bessie Oesch; sec., study group, Miss Elizabeth Kauffman; sec., work group, Mrs. Don Bowen; treas., Mrs. Burdette Roy. A hymn sing was held the evening of Oct. 5. Mrs. Carl Kreider of Goshen spoke



In the Thanksgiving season many churches give fruits and vegetables, such as shown above in the Topeka Church, Topeka, Ind., to be donated to mission stations, schools, or other institutions.

on Japan at the Oct. meeting of the W.M.S. study group. Harvest Home Festival was observed Oct. 12, and Jacob Enz, Mennonite Biblical Seminary, brought the evening message. Mrs. Enz furnished special organ numbers. Marie Paule Meyers, an exchange IFYE youth from Luxembourg, spent two weeks in the Dwight Yoder home. The Youth Fellowship held a meeting and supper in her honor Oct. 19. Later in the evening she showed slides and spoke. Recent weddings solemnized in our church were those of Marilyn Miller and Elwyn Frain, Oct. 25; and Arlene Saggars and Wayne Werker, Oct. 26. Mr. Ladd of Goshen representing the Indiana Temperance League, brought a temperance message Nov. 2.—Opal King, corr.

RATZLAFFS BRING MESSAGE

BETHEL CHURCH, PEKIN, ILL.: Pastor and Mrs. Harold Ratzlaff, missionaries to India, spent a week end in our midst, with pictures at the YPU meeting and the morning message in the church. The Sept. and Oct. meetings of the Dorcas Society were held in the homes of Mrs. Ted Sommer and Mrs. E. J. Hieser. Mental health institutions, relief notes, and migrant work were the topics for discussion. A program of sacred music was presented the evening of Sept. 28. On Oct. 5 we participated in the All-Illinois Musicale held in Washington. Billy Sommer played an instrumental solo and the Ahten brothers an instrumental trio. Catechetical class was begun on Sept. 21 with ten members. Midweek Bible study and prayer meetings are being conducted in the various homes of the congregation. The Young Adult Class entertained the whole S. S. at a social at FonDuLac Park. Judge Yontz of Tazewell County spoke on "The Influence of the Christian Family in the Community" the evening of Oct. 12. A number of ladies attended the Fall Missionary Rally held at Meadows on Oct. 23. Mrs. S. T. Moyer was elected president for the coming year. Pastor and Mrs. W. C. Voth, who have served a lifetime on mission fields in China, Japan, and Formosa, brought a message illustrated by colored slides on Monday night, Oct. 27.—Corr.

NEW CHURCH ORGANIZES

FAITH MENNONITE CHURCH, NEWTON, KAN.: Our church, formerly known as Newton Mennonite Fellowship, is now the third General Conference church in Newton. Although newly organized, we had been meeting for evening services until on June 2, 1957, we had our first Sunday school. W. F. Unruh and Harold Regier served as leaders until Howard G. Nyce was installed as pastor on March 16 by the Home Missions Committee. On August 17 a constitution was adopted. At this time it was also decided to change our name to Faith Mennonite Church. During the morning services on Sept. 7 we had baptismal services for seven young people, thus including them in the 104 charter members who signed that afternoon. In the evening of the same day we elected church officers. Deacons are H. I. Schroeder, John Guhr, and LeRoy Bartel. We had our first communion services as an organized church on Sept. 2, and our church united with the Western District Conference on Oct. 2. On Oct. 28 the Faith Mission Circle (Sewing Society) sponsored a church supper and sale. We have been meeting at the Sister Frieda Memorial Chapel but have started working on a building fund and plans for our church building.

COLLEGE FELLOWSHIP MEETS

BETHEL CHURCH, HYDRO, OKLA.: Reports on the W. D. Conference were given Oct. 26 at the evening service. The Bethel College Fellowship at Hydro was well attended, and supper was served by the Hydro ladies. Later in the evening special music was presented by the young people and a message by Menno Schrag. We welcome Mr. and Mrs. Herman Buller, Hinton, to worship with us.—Wilfred Ewy, corr.

ANNUAL MEETING TO BE HELD

DEEP RUN CHURCH, BEDMINSTER, PA.: Nov. 2 a service of installation of S. S. officers and teachers took place. Sun. evening our adult C. E. group gave a program at West Swamp on Stewardship. On Nov. 1 our Youth Fellowship had a Halloween party. The evening of Nov. 15 the adult C. E. had a banquet. Our Youth Fellowship has been working on a project of birthday calendars. These calendars arrived a short time ago and are very attractive. Another of the young people's projects is selling candy. On Nov. 29 we will have our annual congregational meeting.—Corr.

PROVINCIAL ORGANIZATION

SASKATOON MINISTERS' AND DEACONS' CONFERENCE, held in Langham Oct. 28-29, was well attended. In the conference message, delivered by J. J. Nickel, we were admonished to "give no offence in anything, that the ministry be not blamed," but to prove "ourselves as the ministers of God." The over-all theme of Evangelism proved interesting and thought-provoking. Three papers on the different areas of evangelism were presented by Paul Schroeder, Henry Wiens, and J. C. Schmidt. Lively discussion periods followed. Business was highlighted by the decision to organize a Sask. Provincial Conference, delegated by the churches, to take care of the ever increasing responsibilities entrusted to us. This history-making decision can result in a greater and more effective program of the church. The report by Bro. David Reimer on colportage work aroused great enthusiasm for this area of service. He was asked to present an extended program to headquarters in Newton, Kan. The reports of our schools in Winnipeg, Rosthern, and Swift Current were very encouraging. Even greater things are anticipated after the reorganization on the provincial level. May the new vision and challenge received here result in glory to God.

HOSPITAL WORK PRESENTED

ZION CHURCH, DONNELLSON, IOWA: Pastor and Mrs. Marvin Ewert were with us Aug. 17. Mr. Ewert, who brought the morning message, is the administrator of Bethel Deaconess Hospital, Newton, Kan. In the evening Mrs. Ewert spoke to the young people and told of the nursing program and types of hospital work. Sept. 14 J. J. Esau brought us the morning message. Our Fall Mission Festival was held Oct. 5 with Melvin Norquist, pastor of the Mission Church in Peoria, Ill., as guest speaker. The well-known Mennonite Men's Quartet from central Ill. presented a musical program in the evening. Pastor and Mrs. Harold Thiessen are the parents of a son, Douglas Paul, born Oct. 13. The fruits and vegetables which were canned this summer by the ladies of the church were taken to the seminary.—Corr.

NEW CHURCH MEMBERS

EMMANUEL CHURCH, MOUNDRIDGE, KAN.: The following were received into church fellowship by baptism on Sept. 14: Roger Jantz, Judith Koehn, Kenneth Koehn, Sharon Koehn, Nora Kruse. Thomas Kruse, and Loren Unruh. We had a surprise fellowship meeting for Pastor Garmon Wedel in honor of his birthday on the evening of Sept. 14. Sister Esther Unruh left for Cuauhtemoc, Mexico, for two years of Voluntary Service in hospital work.—Mrs. Ormand Koehn, corr.

SEMINARY STUDENT SPEAKS

FIRST CHURCH, SUMMERFIELD, ILL.: We had our annual Harvest Home service Oct. 19. Abe Krause, senior student at Mennonite Biblical Seminary, brought the morning message. In the evening service he spoke about the seminary and showed a number of pictures. The attractively displayed canned fruits, vegetables, and groceries which had been brought to the church were sent to the seminary. An offering was also taken for the seminary, amounting to $105. On Oct. 26, A. P. Toews of Jennings, Mo., brought an interesting and informative message on the Reformation.—Corr.

CITY MISSION WORK

FIRST CHURCH, PHILADELPHIA, PA.: Rally Day services were well attended. Miss Sweigert and a group of children from Bethanna Home, a Christian home for children from broken homes, presented the program. Pastor Bedsworth and the choir had the opportunity of giving a vesper service at the North American Baptist Home here in the city. The Men's Fellowship painted and repaired the church roof and is cleaning and redecorating the church sanctuary. Naomi Kennell and Sol Yoder Jr., who were married Oct. 11, have joined our church fellowship. The problem of Sunday morning parking has been lessened by the generous offer of a neighborhood dealer to use the lot across from his store. Bible Club is held at the Friendship House, where the Erwen Grabers reside, and Bible classes are held on the Gospel Bus, which travels from one housing project to another, as groups of young people come in for a day to do missionary work.—Corr.

REVIVAL MEETINGS

GRACE CHURCH, ENID, OKLA.: A daughter, Myra Jean, was born to Mr. and Mrs. Leo Becker Sept. 15 and passed into the beyond Sept. 16. On Oct. 19 the church elected Robert Buller, Wesley Kroeker, and Leland Unruh for the meat canning project. Oct. 26 our revival started, with P. P. Tschetter of Kingman, Kan., as the evangelist. Nov. 16 the Bethel College sextet and Bernhard Ratzlaff from Canada brought the morning service. Nov. 23 was our Harvest Festival, with John Thiessen as guest speaker.—Mrs. Raymond Buller, corr.

CORRECTION

"The Walk of the Lord" in the Hebron Church (Buhler, Kan.) jotting of Nov. 11 should have read "The Work of the Lord."

True Gratitude

For many, many, many things
We thank Thee, Father dear;
Of all the seasons harvest time
Seems the happiest time of year.

But most of all our thanks today
For salvation quite unpriced,
The Lamb of God who paid it all,
Our great Redeemer, Christ.

He is the light unto our feet,
He is our stay and King;
He loved us first, and so in turn
Our love to Him we bring:

But only as we live for Him,
Our souls with His imbued,
Our work His work, our plans His plan,
Will we show gratitude.

—Edwin C. Graber

audio visual library

If You Have Love, a new filmstrip in color, with 33 1/3 record and script, running for 17½ minutes, has been produced by the Mennonite Central Committee. Portraying the work of the MCC in meeting needs in Asia, Europe, South America, and the Middle East, it can be ordered for showing from the Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kan. Rental: freewill offering or contribution.

Split Level Family, 16mm. black and white sound film, 29 minutes, tells the story of the Wesley Riggs family, which is considering buying a new home. To buy the split level house they admire, Mr. Riggs will need to take another—and not so useful — job. Meanwhile daughter Holly is trying to practice good stewardship. Her example, and son Chip's confession that he took money from his father, opens the eyes of all members to the realization that their money is God's. In a family conference they pledge time and money to the church. Rental: $8.00. Order from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

When you know that

two-thirds of the world's people go to sleep hungry each night. . .

in India five out of ten children die before the age of twelve . . .

350 additional unwanted refugees come to Berlin from Communist areas but find no work, no hope, no future . . .

700 people are crowded into every acre of space in Hong Kong under most miserable conditions . . .

How thankful are you?

$1 will provide 300 pounds of dairy grain products for relief.

$5 will process and distribute 60 pounds of contributed used clothing.

$10 will provide daily bread to 600 needy children for two weeks.

$50 will provide 7½ tons of surplus food ready for distribution to the starving overseas.

$200 will make available one rail carload of cheese, corn, cornmeal, dry milk, and wheat flour.

Give thanks by giving for relief through the Board of Christian Service, 722 Main, Newton, Kansas.

Vernon Yoakum
R. 2
Bluffton, Ohio

conference notes

FELLOWSHIP MEETING FOR WASHINGTON, D.C., MENNONITES

A fellowship meeting for all Mennonites, within Washington, D.C., and vicinity will be held in the YW CA, 17th and K Streets, N. W., on November 25, 1958, at 7:30 p.m.

The purpose of this meeting, which is being sponsored by the Eastern District Conference Missions Committee, is to gather those people who might be interested in establishing a Mennonite Fellowship which could eventually become a church.

Those in charge of the meeting will be David Habegger, First Church, Allentown, Pa., and Ellis Graber, Zion Church, Souderton, Pa.

The feature of the meeting will be a panel discussion by the two visiting ministers and one or two people from the Washington, D.C., area. The topic to be discussed is "The Mission of the Mennonites in the Twentieth Century." After a period of discussion and fellowship, refreshments will be served.

All who are interested are cordially invited.

LIGHT FOR THE DAY

A family devotional guide, *Licht fuer den Tag* in German and *Light for the Day* in English, is being published quarterly by the Board of Education and Publication of the Conference Mennonites in Canada. When ordered through a church representative, the price is $1.50 per year, or 40 cents per quarter. Individual subscriptions are $1.90 per year or 50 cents per quarter. Order from Mennonite Book Store, Rosthern, Sask.

EVANGELISM CONFERENCE

An Evangelism Conference was held Nov. 22-23 in the Bethany Church, Quakertown, Pa., under the auspices of the Eastern District Missions Committee. Papers were presented on "What Is Evangelism?" by David Habegger; "Evangelism and Youth" by Claude Boyer; and "Sunday School Evangelism" by Stanley R. Fretz. A panel composed of John Sprunger, Curtis Bedsworth, John Schettig, Abram High, and moderated by Richard Ratzlaff discussed "Guiding Principles of Evangelism in Our Churches."

Guest speakers were Clyde Meadows and Kermit L. Lawton.

REPORT ON OUR GIVING

As of November 20, approximately $630,000 of the total $923,000 budget for 1958 has been received by the General Conference Mennonite Church central offices—only slightly more than two-thirds. We have been entrusted with witness of the gospel through missions, relief, and education, and as much as we are willing to let God work in us and through us, this witness can be accomplished. The church needs your gift for its witness. God needs your thankful heart.

1959 CALENDAR

A meaningful picture, a reminder of significant events in the history of the church, and days to keep clear in your date book are included on the page for each month of the calendar prepared for the General Conference Mennonite Church by Mennonite Publication Office. The calendar will be mailed to General Conference families early in December, and will be available for distribution to families not on the mailing list.

MEDITATIONS

Devotional addresses presented by J. Winfield Fretz at the annual meeting of the Association of Mennonite Aid Societiees in March, 1958, were compiled in a booklet entitled *Meditations on Christian Mutual Aid.* Copies are available for twenty-five cents from the Board of Christian Service, 722 Main Street, Newton, Kansas.

NETHERLANDS ANTILLES

A letter received in the mission office was postmarked Nederlands Antillen. Mailed by Eleanor Mathies who, with the Peter Epp family, is en route to Paraguay, S. A., the letter mentioned another stopover at the small island of Aruba.

They boarded the S. S. Mormacsaga at Baltimore, Md., Oct. 24, and were scheduled to dock in Buenos Aires Nov. 20.

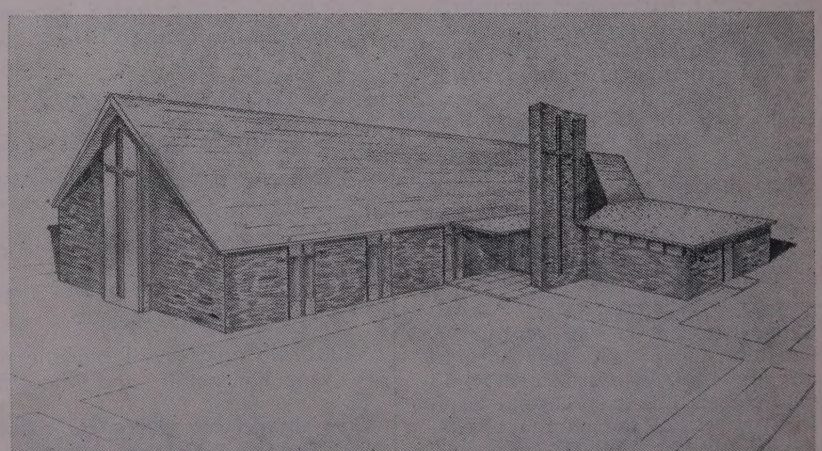
Miss Mathies begins work with Indian tribes in Paraguay. Mr. and Mrs. Epp are returning to the duties of house parents in the MCC center at Asuncion, from where Mr. Epp will also serve as counselor for Paxmen in Paraguay.

EDUCATION MEETING

Members of the Board of Education and Publication will consult with delegates of district education committees in Newton, Kan., Dec. 2. This will be a meeting similar to that held in April, 1957. The purpose is to review the work of Christian education in the Conference and to find ways in which to help each other.

WCV

The annual conference of Women in Church Vocations is planned for November 28-30 at Elkhart, Ind. A comparatively new organization, under the administration of the Board of Christian Service, it at present has a membership of seven, all of whom are training for service.



Dedication services for the new First Mennonite Church edifice, Clinton, Okla., will be held Sunday, Nov. 30, at 2:30 p.m. All are cordially invited.